

heart that ever beat on earth and we may judge something of the emphasis to be attached to them from the fact that by virtue of their awful truthfulness they force themselves out of such a heart as this.

Notice that these appeals to the fears of men appear in the early morning of Christ's public ministry. In his sermon on the Mount he gives the keynote of that sublime gospel anthem which is to roll through all the ages of the world, and echo forever among the hills of God. It is the anthem of love and salvation, its glory is the cross of incarnate and vicarious duty; its hope eternal felicity; its theme is redemption its inspiration, divine benevolence. And yet he cannot sound the key of this sublime symphony without mingling with the very first notes of it

[THE WAILINGS OF LOST SPIRITS.]

Threatened damnation joins hands with the beatitudes in Christ's first appeal to mankind. Scarcely have we heard those sweet tones, "Blessed are the pure in heart," "before there breaks on our ears the startling cry of "hell-fire." "Life" and "—distruction" come in the same breath. The sermon that begins with the tender words. "Blessed are the poor in spirit," ends with a startling picture of a falling house around which destruction howls in rain, flood, and wind.

Then for months the preacher goes about among the poor; sees men among their sins and graves; heals the sick, and even raises the dead. So great and good is he that woe sets toward him "in a strange, perpetual tide." Every house in which he stops becomes a hospital; every field an aceldama; judging from what came close around him one night suppose the whole world one vast Lazar-house. Even he is forced to tears, and with dewy eyes, he pities while he heals.

But how about this dread doctrine which he announces in his first sermon? Does familiarity with the weakness and woes of men modify his views or his expressions of them? Not at all. For through his tears and tender words and healings there gleams these same dread lightnings of coming doom. Mourning as he does over present woes he still says, "Sin no more, lest a worse thing come unto thee." And after his own

agony is past and he stands under the opening heavens where waiting angels throng the gates to hail his coming, he utters again the same dread cry, "he that believeth not shall be dammed." And commands his disciples to go and teach this to all nations. It must be true, terrible as it is to think of anguish eternal, absolute hopelessness—darkness unpenetrated by a single ray—it must be true, or our tender Lord would not have enunciated it in his sermons, parables, and general utterances.

He spoke of hell as he did of serpents, death, and sin, not because fair to look upon, but because awful as it is, it is a fact in the universe of God. It almost makes us shudder to speak of the unspeakably horrible figures which he used in describing the future.

Conditions of the wicked: "Everlasting fire;" "tormented in the flame;" "weeping and wailing and nashing of teeth;" "where their worm dieth not, and the fire is not quenched," so dreadful are words like these that even the sternest pulpits now seldom preach them, yet here they are; and every one of them from the same lips that speak the beatitudes, and comforted the Sisters at Bethany. There is no escape. We may fret ourselves against the heavy chain of this inexorable truth but it holds us fast. We can get rid of the awful menace of eternal punishment only by sealing the lips of the son of God. Let Jesus speak, and he will threaten a doom as dreadful as human language can express. Let him preach but one sermon, and you shall hear surging through it the roar of a lake of fire." Jesus Christ settles the faith of the human family. Hear his words, "ye serpents, ye generation of vipers, how can you escape the damnation of hell." True that when Christ was on earth he grasped with his arm of Deity an everlasting grip. The throne of God while his long human arms reached the very depths of human woe in this act of his he raised us out of hell and misery and tells us to look, and live. He has cleansed the way of life and salvation.

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If we live in the Spirit, let us also walk in the Spirit.

GIFTS OF GOD.

BY ALVIN BYERS.

In speaking about the many gifts of God, we will first notice the gift of the body. We read in Gen. ii, 7, that the "Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and become a living soul." When we examine the body, and see how it is made; and the world that is within; namely: the heart, lungs, nerves, arteries, capillaries, and veins. We must say wonderful indeed! Oh, the wisdom of God! How great! And what great cause have we to say with David: "I will praise thee for I am fearfully and wonderfully made, marvelous are thy works, and that my soul knoweth right well." Psalms cxxxix.

God in breathing the spirit of life into the nostrils of man, gave us the gift of the soul, and its powers. We shall call your attention to some of the powers of the soul.

1. We have sensibility—the power of the soul to feel.
2. The intellect—the power of the soul to know.
3. The will—the power of the soul to will.
4. The sensations which are the feelings occasioned by some excitement of the nervous organism.
5. The appetite which is a feeling occasioned by the vital wants of the body.
6. The instincts which are the impulses that attend sensations and appetites.
7. The emotions which are those pure feelings that are awakened by the presence of some thought, concept, or idea in the mind, as the emotions of joy, sorrow, pleasure, grief and fear.
8. The affections which are feelings directed towards living beings, as the love of kindred, home and friends.
9. Desires, which are the cravings of the soul for some real, or supposed good not possessed.
10. Consciousness, the power of the soul to know its own acts and itself as the knower.
11. Attention, which is the power of active self-direction.
12. The memory, which is the complete representation of the soul's past experience.